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The limited, incomprehensible because uncomprehended, fact, is also the indefinite fact although it seems definite enough. It seems definite because the child may easily parrot such facts in a test. At the same time, it has, due to its underlying indefiniteness, a certain strangeness which leaves him apathetic and lethargic. He does not think for thought can only live in the free fact, the fact free to grow in the mind.

* as with the grown-up, the child is quite willing to sacrifice his intelligence for the sake of material advantages, or for the sake of being well thought of.

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~~It also causes tenseness in the pupil unless he~~
It also causes tenseness in the pupil unless he has been conquered by the limited fact.* In that case, he will be willing to exert himself to "pass" his required subjects; he may even be willing to become a teacher. But however successful he may be in these aims, the weaker part of his nature will be adversely affected, both mentally and physically.** For the finite fact cannot be easily adapted to the nature of the child whereas knowledge which is free and imaginative may be easily assimilated. It is as helpful to the growth of the young mind as sunlight to the growing plant.

The finite fact is also dependent on its power to assimilate the imagination in the direction of larger, more universal relations, and so remains deficient because set bounds are placed upon it. The fact as a fact - and for mine, it is finished and done for and quite dead at the moment of its presentation. It stimulates thought in the organism with which one can manipulate its objects, a corpse & speak its words to make

~~The finite fact is that which stands for itself; which relates consciously to itself. Thought is also referred to a body of academic subject-matter. But in no case is it related to the knower. So's meaning is also specific for it relates to a definite subject-matter. But that subject-matter is by no means universal; it stops with itself. And so the specific fact will not go beyond the walls of a particular subject of the curriculum. Thus a fact of biology stops with the biological aspect of the organism. It is not referred to the organism as a whole - in its living, complete context.~~

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And yet we learn the same facts today - and know them as little now as we knew them then

But once we too studied facts, the same facts we now present to our children. Did we not then complain that were arid facts, necessary only for the sake of passing examinations? We knew them then only as we know them today. That is, we have never really known them for did we not teach them day in and day out, year after year, we would forget most of them within a month.

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Why are our facts so sterile, so difficult to remember as usable material for thought? It is this: they are walled-in areas of a vast field. While the facts we teach are to a certain extent workable and pliable, they have the glaring defect that they stand for themselves. We play with these facts as the child plays with pebbles at the seashore. He picks up this or that variegated stone, being ignorant that all of them are in essence the same bed-rock that underlies the beach.

And yet it is hardly for this reason that he possesses knowledge, as it is facts and that so, ~~cannot~~ ^{cannot} be said to be

more living is not really quiet concentration. May lack universality; and so they do not stimulate the mind to seek further - ~~and so they~~ ^{more} ~~are not~~ ^{are not} ~~more~~ ^{more} ~~concentrated~~ ^{concentrated} ~~attention~~ ^{attention} ~~to the~~ ^{to the} ~~whole~~ ^{whole} ~~and so~~ ^{and so} ~~the~~ ^{the} ~~learning~~ ^{learning} ~~is a~~ ^{is a} ~~mere~~ ^{mere} ~~purpose~~ ^{purpose} ~~becomes~~ ^{becomes} ~~purposeless~~ ^{purposeless}

The finite fact (stands for itself), even though it refers to one ^{definite} has a place in a body of knowledge & because as it is presented ^{it is} no referred to the former. And ^{though this} ^{more} ^{exclusive} ^{category} ^{as, geology, astronomy, or mathematics} ^{may be} ^{subsumed, or even} ^{or art or religion etc.} it, ^{still} ^{works} in its category of science ^{in general} for itself, not only because again the former is ^{equival} ^{but} ^{because} ^{its} ^{meaning,} ^{has} ^{not} ^{any} ^{universal} ^{value} ^{as} ^{it} ^{is} ^{presented,} ^{as by} ^{no} ^{means} ^{large,} ^{usually} ^{as it is} ^{presented,} ^{it is} ^{not} ^{related} ^{to} ^{main} ^{science} ^{for} ^{truth} ^{or} ^{beauty} ^{or} ^{God.} ^{Science} ^{is} ^{not} ^{first} ^{science} ^{is} ^a ^{body} ^{of} ^{knowledge} ^{to} ^{be} ^{assimilated} ^{because} ^{it} ^{stands} ^{for} ^{itself} ^{and} ^{so} ^{with} ^{facts} ^{to} ^{bring} ^{to} ^{the} ^{attention} ^{of} ^{the} ^{learner} ^{and} ^{so} ^{with} ^{the} ^{rest} ^{of} ^{the} ^{subject} ^{of} ^{the} ^{curriculum.} ^{Because} ^{other} ^{purpose} ⁱⁿ

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The school does irreparable harm to pupils through the pressure put upon them by all the unimportant and static facts they are required to learn. These go against the grain for the student, particularly when young, needs the free, the ever-growing fact. He needs it because it is akin to his nature and to its requirement ^{for} ~~of~~ growth. He needs it as much as did the original discoverer of that fact who could never have come upon it were his mind incapacitated by ^{the conclusions he} ~~what~~ he had read in books.

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and that is
payed, in some
with the
pleased
unknown

release
whether or not fact is
a universal constant

Some may argue that it really makes no difference, that the young are empty slates upon which may be written finite or infinite facts as the teacher pleases. The nature of the child, they say, lends itself as easily to the assimilation of the limited as to the unlimited fact; it has no particular bent in either direction.

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But what is here maintained is that child will learn the infinite fact more easily than he will the limited one, this because the child is by nature infinite. And if he seems to be more given to remembering the restricted, definite fact, that is only because of the long-continued trend of his early conditioning which makes him very soon a replica of his parents and teachers, differing from them only in minor details.*

The finite mind only
only to fear one is
release in the need of
the child to know
himself. By knowing
himself, he comes
to know his purpose.
And as that purpose
is a ^{transcendent} ~~transcendent~~
as love, it is a higher
than any purpose
is now known
therefor to self.
release fact is the
infinite fact.
and as infinite fact
is also the fact
because it liberates
the mind from restriction
for which freedom
it can grow, and
only that but the
infinite fact is the fact
release to know nature is general & the individual is only a specific example of the
human type. It is an individual, once known, but the whole is more desirable of all
me. Therefore the mind. Each releases always to know in his being.

While the child is infinite and unrestricted in his potentialities, it is only the very rare exception who will develop the best of his traits. But the potentialities developed by the rest should not be warped in early life. This means that while a certain eccentricity will appear in the child if he is taught through presentation of free facts, the development of intelligence that follows upon freedom will curb eccentricity. The child will distill his own corrective for eccentricity, which should therefore not be feared. The child should pay no price for eccentricity. As it is now, our society rewards eccentricity.

Indeed, no
There is no reason for it or
and is caused by growth or due to strength of mind
to require
the child should pay
the price
of the
mind

only that but the
infinite fact is the fact
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If there is to be any ^{stability and} social order ^{and} otherwise, the school should present individual freedom, should devote itself to the free growth of the individual into reasoning individuality. Deviations, unless they are positively injurious, should by no means be reduced, for they fertilize differences in society, giving it free growth and not mere change ^{occasioned by} ~~through~~ crisis and calamity. Only slowly does the mass grow towards the light of reason until from it springs the flower, the individuality. Yet teachers would, in their ignorance, cut off that flower, not being able to tolerate its beauty which lies in its difference.

unless they diminish the possibilities of growth ^{for} ~~in~~ oneself or ^{for} ~~in~~ others,

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Where a system of education insists that the teacher present the finite fact, he may do so. But let him ^{as a person himself} encourage the pupil to use his own intelligence, not ~~that~~ of the textbook. The child's ideas should always be regarded with respect. Nor should the teacher be so intent upon marking him when, with all his understanding, he should rather strive to unmark him.

⊕ When the teacher feels superior to the child, he should beware. It means that he cannot cope with the immediate teaching situation - that he is, very likely, in trouble.

By means of the incentive which is high marks, we encourage rivalry in the classroom, one student against the other. The bright student, bright mainly in reading and hearing and memorizing, compares himself with his teacher, thinking himself superior. That is one separation. As for the failure, he is no failure in his eyes. He, too, is separated from his teacher and fellows.

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Had the instructor eyes, he would see that the struggle for existence in the jungle is more easy to endure than the struggle which prevails in his classroom, than the struggle in "grown-up" society for which he prepares his students.

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From his classes go forth the maimed prepared, and not only prepared but eager, to maim their brothers in that "adult" world for which the school prepares with murderous efficiency.

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~~But while we must~~

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We must, of course, abandon the bait of marks to induce our children to learn. But this requires teachers and where shall we get them?

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